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TO OUR READERS.

The present number completes the Fourth Volume of THE AMERICAN AND FOREIGN CHRISTIAN UNION. Whilst we are truly grateful for the kindness of many of our subscribers and patrons for past co-operation, we have to solicit their continued aid in the work of increasing its circulation. We wish to see the number of our subscribers largely augmented at the commencement of the year 1854, which is at hand. We shall esteem it a favor if every reader of our Magazine, who deems it to be worth the small sum which it costs, will exert himself to induce some neighbor or friend to take it. In this way, the circle of its influence may be greatly enlarged and the Cause which it advocates very considerably advanced. But we say no more.

MISSION AMONG THE ROMANISTS OF GLASGOW.

It is one of the encouraging signs of the times, that in almost all Protestant countries the "Spirit of Missions" is awaking in reference to the Papal population which exists within them. In no country is this movement more remarkable than in Scotland. A few years ago it commenced in Edinburg, but within two or three years it has manifested itself in the other principal cities and towns. Indeed, societies have been organized for the object of promoting the conversion of Romanists to the true Gospel, and the work is prosecuted with system and vigor.

Vol. IV. No. 12.

A few months ago, being desirous of knowing something of the labors and success of those who are engaged in the good work in Glasgow, we addressed some inquiries to a talented and zealous American Christian lady who has resided there for several years, and takes a deep interest in everything which concerns the kingdom of our Lord. At her instance, a gentleman who is intimately acquainted with the Mission among the Romanists of that city has been kind enough to furnish the following statement, which we are sure will be read with great interest. We will only further say, that the Rev. Mr. Gault, whose name occurs in this notice of the good work in Glasgow, and who is in fact its superintendent and active promoter, is the author of an admirable Prize Volume on the subject of Popery, which was published last year, and of which we hope soon to find an opportunity to speak more in accordance with its great merits.

“And when they (Paul and Barnabas) were come, (to Antioch,) and had gathered the Church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.’ Acts xiv. 27.

“During these last three hundred years Scotland has been universally regarded as one of the great strongholds of the Reformation. Her population has been small, as her territory is but limited; nevertheless, she has had more weight in the scale of Protestantism than many other nations, numerically and by extent of territory, more important. This has arisen from the fact of her having been thoroughly reformed under Knox and his distinguished contemporaries, whether in Church or State, and from this additional circumstance, that she has sternly adhered to the principles of the Reformation, and resolutely refused all approximation, even in outward form, to Rome. How wonderful, in this respect, the Providence of God! The elder Dr. Mc Crie informs us that ‘the corruptions by which the Christian religion was universally disfigured, before the Reformation, had grown to a greater height in Scotland than in any other nation within the pale of the Western Church. Superstition and religious imposture, in their grossest forms, gained an easy admission among a rude and ignorant people. By means of these, the Clergy attained to an exorbitant degree of opulence and power, which were accompanied, as they always have been, with the corruption of their order, and of the whole system of religion.’ Who could have predicted for Popish Scotland so glorious a deliverance? It seemed that, ‘where sin abounded, grace did much more abound.’ Romans v. 20. For though Scotland lay like a captive chained in the prison-house into which Popery had thrust it, and though its first attempts at escape served

but to rivet more firmly than before the fetters which Rome had forged, in God's own time, almost the whole realm rose up, like a giant refreshed with sleep, snapped asunder the bands of iron and walked triumphantly forth, to the enjoyment of the Gospel light and the Gospel liberty, in which other European nations exulted.

"Let it not be supposed, however, that Popery, at the Reformation was altogether rooted out of Scotland. The inhabitants of the Islands and Highlands were even as lately as the last century, to a large extent, Papists. After the rebellions headed by the old and the young Pretender, the Gospel was preached to these in their own tongue, and the Bible was given to them in their much-loved gælic, and the consequence was that they, for the most part, became intelligent and devoted members of the Reformed Church of Scotland. Even yet, notwithstanding this, there are to be found in the Northern and Western districts, Roman Catholics who are neither converts from Protestantism, nor immigrants from Ireland, but lineal descendants of the old Romanists of the country. When these persons look upon the Churches and the religious houses which were erected in their ancestors' days, they regard them as their rightful property, and sometimes indulge the hope that these venerable edifices will be restored to their proper owners. Glasgow contains still the Cathedral and the College which constituted its chief architectural ornaments in the reign of Romanism within it; but Glasgow has far outgrown its former dimensions; and instead of being, as it once was, a petty town with a few thousands of inhabitants, clustered together on the banks of the Clyde, it is now a magnificent and rapidly-increasing city of not far from 400,000 inhabitants, the vast majority of whom are Protestants of the Presbyterian form of worship and government. It cannot be affirmed, with any coloring of truth, that Glasgow has declined since it threw off the yoke of Rome. It is now the most populous city in Scotland, and is the grand centre of Scotland's manufacturing, mining and commercial wealth. The motto of the city has been verified 'Let Glasgow flourish by the preaching of the Word,' and, in proportion as Christian agencies are employed to enlighten and evangelize its vast population, so does it march onward, with ever-growing energy, in the path of substantial prosperity. Do we not see here a fulfilment of the promise, 'The Lord shall command the blessing upon thee in thy store-houses and in all that thou settest thine hand unto: and he shall bless thee in the land which the Lord thy God giveth thee?' Deuteronomy, xxviii. 8.

"The Protestantism of Glasgow is in a vigorous state, but so also is its Popery. At the commencement of the present century the Church of Rome had but few votaries in the metropolis of the West of Scotland; but now, in that exaggerated, that lying style which is so characteristic of Romanism, she boasts of having 100,000. There are certainly above 50 000 Roman

Catholics in Glasgow and its immediate vicinity. A stranger passing through the town may observe seven Chapels, each with its Presbyterium or Priest's House, and sustained on the one side by schools and on the other by convents. By means of the sums collected from all who attend the mass, by means of the weekly pence taken up from house to house, and by means of extraordinary collections as well as the regular dues paid to the clergy, not only have there been several spacious and imposing ecclesiastical edifices raised, but a powerful force of priests, teachers and nuns maintained. In 1816, what we might term the Popish Cathedral of Glasgow was erected. It looks down upon the Clyde, and contains accommodation for 2,500 sitters. In external appearance, the Romish Chapels, with one exception, differ but little from Protestant Churches. That exception is St. Joseph's, the most recently finished of them all. In front of it, above the entrance door, is placed a large statue representing the Husband of Mary, to whom the Chapel is dedicated. Gradually the idolatry of Rome is developing itself in Britain. Franciscan Nuns of the Immaculate Conception, and of the Convent of the good Shepherd, as well as Sisters of Mercy, have lately been introduced; and these are indefatigable in inculcating upon all, but especially upon the youthful females of the Popish community, the peculiar principles of Romanism. The *Glasgow Free Press* is the weekly newspaper organ of Popery in the West, and, indeed throughout all Scotland. The editor is a talented Irishman, but employing all his talents, whether as a speaker or a writer, in calumniating Protestantism and in exalting the innumerable excellencies of the Church of Rome. It is not to be wondered at that with an intensely Popish population, daily increasing and actively engaged in making proselytes, not a few of the inhabitants of Glasgow, once Protestants, should, by inter-marriages or by direct perversion, be now found swelling the ranks of the Antichristian host. 'Be not deceived,' says Paul, 'evil communications corrupt good manners.' 1 Corinthians, xv. 33. Unless truth be not only alive, but constantly aggressive, it must give way to error, when that error is so natural, so spontaneous a growth of the human heart.

"There had been exertions made, at various times, to stem the torrent of Romanism in Glasgow, but no agency sufficiently calculated to grapple with the evil was established until last year. In January, 1852, the Rev. Robert Gault was appointed Superintendent of the Free Church Anti-Popish Mission. He had been, during twelve years, an ordained minister of the General Assembly of the Presbyterian Church in Ireland, and had exhibited such an acquaintance with the Romish controversy, as to gain the Second Prize offered by the Evangelical Alliance for Essays on Popery. He commenced a Sabbath evening service in the Academy, West College-Street, and, at the end of a discourse on Romanism, gave any Roman Catholic present liberty of reply. The meeting was, after some months,

removed to the Free West Church, where it is still held. From January till September, on eighteen different occasions, Romanists rose up to answer the statements of Mr. Gault, but since that time no one has attempted a public defence on the Lord's day, of the superstitions and abominations of Romanism. In the absence of any controversialists, the writings of Popish priests and of Papists were reviewed and refuted, whilst, latterly notes have been taken of the proceedings in the Romish Chapels in Glasgow, and these have been commented on in such a manner as to show how utterly opposed they are to the letter and spirit of God's Holy Word. The Bible is not only appealed to and quoted, but the audience turns to the book, chapter and verse in which certain truths are expounded and certain heresies exposed, and, occasionally, the Romish version is cited to disprove the very dogmas which it professedly upholds. Protestants, in this way are stirred up 'to search the Scriptures.' John v. 39, and Roman Catholics are led, by God's grace, to see that Popery cannot stand the test of the unerring word of Holy Writ. Although, for several months, there has been no discussion, so intense is the interest felt in the Popish question, that on every successive Sabbath evening the Church is thronged by a crowd of eager listeners. Not only the pews but the aisles also are occupied, and there can be no doubt that on the part of many there is a hungering for the bread of life, and not an unhealthy appetite for controversy.

"The Superintendent of the Mission was convinced that if good were to be done upon a large scale among the Romanists of Glasgow, he must act on the principle laid down by Christ, when he said to his disciples, '*Go ye into all the world, and preach the Gospel to every creature.*' Mark, xvi. 15. In a city that returns to the census a population of between three and four hundred thousand, the one portion of the people is as far separated from the other as if they were many leagues apart. Hence the necessity for the adoption of measures to break in upon the masses of baptized heathenism, that lie concealed in the wynds, and closes and vennels with which Glasgow abounds. Mr. Gault, therefore, began a weekly meeting which would move about from one locality to another, and by means of which the Gospel was brought, as it were, to the very doors of the most destitute, whether Protestant or Papist. At first in school-houses and halls, and afterwards, as the audiences increased, in churches were these meetings held, until the entire city was gone through, and every quarter was, to some extent, forced to attend to the great subject under discussion. Announcements of these meetings were made on the Sabbath; but, better still, placards were posted all around the district in which the Church was situated; and thus, whether all in the immediate neighborhood came or no, almost all were advertised as to the object of the meeting and the subject upon which the preacher was to treat. These meetings have been found useful in rousing the congregations

worshiping stately in the several Churches, and in diffusing a missionary spirit among the members, and leading them, in their congregational capacity, to undertake or extend missionary operations among the Romanists within their bounds. The last meeting of the kind exhibited a new phase. Besides the adults present, the Sabbath School teachers and children connected with two adjacent congregations were assembled to hear a discourse on *the Bible, the best of Books*, in which the occasion was laid hold of to refute the misrepresentations alike of Infidels and Romanists, in regard to the Word of God. These week night meetings have at times been agreeably diversified by discussions maintained by Roman Catholics, in all cases laymen, but partly Roman Catholics from their birth and partly those who had gone over from Protestantism and joined the Church of Rome. These discussions, we have reason to believe, have not only shaken the faith of Romanists, but have tended mightily to strengthen the faith of Protestants. Never, indeed, does the Bible appear to such advantage, as when brought face to face with error and vice. Never is the keen edge of 'the Sword of the Spirit,' Ephesians, vi. 17, so discernable, as when it is tried upon the armour with which the Prince of Darkness clothes his champions.

"One of Glasgow's most enterprising merchants, a man who takes the liveliest interest in the progress of the Gospel, both at home and abroad, soon after the mission commenced, suggested that an Anti-Popish Tract should be put into the hands of every one present at the meetings, and that a collection should be made at the door to defray the expense of this. The suggestion was acted upon, with the most decided success. In less than a year above £120 have been raised in this way, and above 90,000 tracts have been circulated. Some of these have found their way to the Continent of Europe, and some have crossed the Atlantic, and have been read in the Protestant States of the Western world. The Superintendent himself publishes an Anti-Popish tract monthly, in which he embodies not only Protestantism, but the distinctive principles of Presbyterianism. Three of these have already been issued under the name of 'The Emancipation of Romanists,' 'The Necessity of Reformation in Protestant Churches,' and 'The Book of God.' When we consider how much Popery has been propagated by the Oxford 'Tracts for the Times,' how readily, in this busy age, thousands will peruse a tract who will not, or cannot find leisure for the reading and digesting of more voluminous works; and moreover, when we remember that the Bible, though now a whole, is composed of sixty six different tracts, sent forth at various times, we cannot but impress upon all Protestants to be more diligent than ever in despatching these messengers of love, having inscribed on them the motto, 'Glory to God in the highest, and on earth peace, good will toward men.' Luke, ii. 14.

"In his important work, Mr. Gault is assisted by two classes of persons,

the one paid and official, the other unpaid and voluntary. Two gentlemen are regular assistants. The case of one of them is peculiarly interesting, inasmuch as it shows how the Lord, when he pleaseth, can open the eyes and change the heart of a Romanist, and render him something better than a nominal Protestant, a genuine Christian and a zealous Christian Minister. The Rev. George S. Reagan was like all the members of his family, his relatives and friends, an attached member of the Church of Rome, until, overhearing a discussion between a Protestant and a Roman Catholic, he was induced to search the Scriptures, that therein he might find arguments to prop up his Popery. The result was that he saw Popery to be opposed to the Word of God, and with his family he abandoned the Romish Communion. He was educated for the ministry of the Free Church of Scotland, and last year was licensed to preach the Gospel. He has commended himself much to all who have had the best opportunities of observing his conduct, and now, when he is laboring in Glasgow, he often has hundreds of his Irish countrymen among his audiences, when he endeavors to direct them from the Church to Christ as the only hope of perishing sinners. In the Irish language he has, when he thinks it necessary to use it, a key to the heart of the Irish-speaking population. His intimate personal knowledge of the errors, superstitions and evils of the Romish system is oftentimes invaluable. He is ably seconded by Mr. Mathieson, a Highlander by birth, whose native tongue was Gaelic, but who now can preach also in English and Irish. He is a student of the Free Church. As there are not a few Infidels in Glasgow, and as in overthrowing Infidelity and in establishing the Divine authority of the Scriptures, Popery is equally overthrown, Mr. Mathieson, besides attending to his duties as an Anti-Popish agent, goes to the Halls where, on Saturday evenings, the Socialists meet, and there he has a wide door of usefulness among the youth, who, unsuspecting of the falsehood and wickedness of the Sceptic, are in danger of being led into the fatal paths of unbelief. No spot of the Christian citadel should be left unprotected. It becomes all 'to contend earnestly for the faith which was once delivered unto the Saints.' Jude, 3rd verse.

"The unpaid agencies are of various kinds. There is, first of all, a staff of between thirty and forty Sabbath School Teachers, who on the Sabbath evenings, in ten Schools, instruct Protestant and Popish children in the truths of the Gospel and the perversions of Popery. These, as well as a class of some three hundred young persons of both sexes, and of all religious denominations in the city, are trained every Monday evening, at a Catechetical meeting, by the Superintendent, and initiated into the Romish controversy. For the Agents, the Sabbath School Teachers, and the Class, there are provided Libraries, the books in which chiefly refer to Romanism and Protestantism. There was organized in November last a Protestant Lay-

men's Association, composed of young men who adopt the Westminster Confession as their Creed—who hold a weekly lecture, and who offer discussion to either Papists or Infidels. This Association is gradually calling forth the energies of the Protestant youth, is causing them to read, to write, and to debate on the points of difference between the Church of Rome and the Reformed Churches. The Hall in which they meet is, every night of assembly, crowded to the door. There is a Protestant tradesman of good character, and thoroughly conversant with the Controversy, who, by the advice and assistance of his fellows, has been induced to publish placards, in which the evil principles and practices of Romanism are attacked, strongly but not scurrilously. These have been posted up in quarters where the Romish population is most abundant, and the result is that hundreds, both Protestants and Papists, read what, perhaps, in no other way, could be brought before them. This is a department which will be carefully wrought, as it may prove most useful. As the sum of the whole, it may be said that the Mission has been most beneficial to Protestants, that it has already been instrumental in rescuing several Romanists from error, and that in time to come there may confidently be expected a plentiful harvest from the auspicious seed-time now vouchsafed."

SENTENCE OF DEPOSITION PRONOUNCED ON BISHOP IVES.

The General Convention of the Protestant Episcopal Church in the United States, during its late meeting in this city, proceeded to depose the Rev. Levi Silliman Ives, D. D. from his office of Bishop. The following statement sets forth the action of the body in the case. It was a sad affair. May another like it never be witnessed in this or any other Protestant land. The mournful ceremony took place in St. John's Chapel, on the 14th of October. The account of it, given in the papers the day after, is as follows :

"Rev. Dr. Balch, Secretary to the House of Bishops, announced that the presiding Bishop was prepared to pronounce sentence of deposition upon Levi Silliman Ives, D. D. late Bishop of North Carolina; and that the House of Bishops would attend as a House, for that purpose, in the Church of St. John's.

"The President, Rev. Dr. Creighton, left the chair to receive the House of

Bishops, who entered in order of seniority, and took their places in the Chancel, the House of Clerical and Lay Delegates rising.

" Rt. Rev. Bishop Meade offered up the Lord's Prayer, and other petitions selected from the Book of Common Prayer, appropriate to the occasion.

" Rt. Rev. Thos. Church Brownell, presiding Bishop, then pronounced the sentence of deposition, as follows :

" *Whereas*, Levi Silliman Ives, D. D. Bishop of the Protestant Episcopal Church in the United States, in the Diocese of North Carolina—in a communication under his proper hand, bearing date 'Rome, Dec. 22, 1852'—avowed his purpose to resign his 'office as Bishop of North Carolina,' and further declared that he was 'determined to make his submission to the Catholic [meaning the Roman] Church ;'

" *And whereas*, There is before the Bishops of the Protestant Episcopal Church in the United States, acting under the provisions of a Canon of 1853, satisfactory evidence that the said Levi Silliman Ives, D. D., has publicly renounced the communion of this Church, and made his submission to the Bishop of Rome, as Universal Bishop of the Church of God, and Vicar of Christ upon earth, thus acknowledging these impious pretensions of that Bishop, thereby violating the vows solemnly made by him, the said Levi Silliman Ives, D. D. at his consecration as a Bishop to the Church of God, abandoning that portion of the flock of Christ committed to his oversight, and binding himself under anathema to the anti-Christian doctrines and practices imposed by the Council of Trent upon all the Churches of the Roman obedience :

" Be it therefore known, that on the 14th day of October, in the year of our Lord, 1853, I, Thomas Church Brownell, D. D., L.L.D. by Divine permission Bishop of the Diocese of Connecticut, and presiding Bishop of the Protestant Episcopal Church in the United States, with the consent of a majority of the members of the House of Bishops, as hereinafter enumerated, to wit : [Here the sentence gives the names and titles of the following Bishops, according to seniority : Meade, of Va.; Hopkins, of Vt.; Smith, of Ky.; McIlvaine, of Ohio ; Doane, of N. J.; Otey, of Tenn.; Kemper, of Wisconsin and the North West; McCoskrey, of Mich.; Delancy, of Western N. Y.; Whittingham, of Md.; Elliott, of Ga.; Lee, of Del.; Johns, (Assistant,) of Va.; Eastburn, of Mass.; Chase, of N. H.; Hobbs, of Ala.; Hawkes, of Miss.; Freeman, of the South West ; Potter, of Pa.; Burgess, of Maine ; Upfold, of Ind.; Green, of Miss.; Rutledge, of Florida ; Williams, (Assistant,) of Ct.; Whitehouse, of Ill.; and Wainwright, (Provisional,) of N. Y.]; and, in the terms of the Canon in such case made and provided, do pronounce the said Levi Silliman Ives, D. D., *ipso facto* deposed, to all intents and purposes, from the office of a Bishop in the Church of God, and from all the rights, privileges, powers, and dignities thereunto pertaining.

"In the name of the Father, and of the Son, and of the Holy Ghost.
Amen.

"THOS. CHURCH BROWNELL, D. D., LL. D.

Bishop of the Diocese of Connecticut, etc.

"At the conclusion of the sentence the House of Bishops retired, and the House of Clerical and Lay Delegates adjourned."

RELIGIOUS CONDITION AND PROSPECTS OF BRAZIL.

The following communication from an American gentleman at Rio de Janeiro, gives much interesting and encouraging information. Certainly the Saviour is setting before this Society an "open door" in the vast and important Empire of Brazil. Most gladly will the Board respond, both favorably and promptly, to the demand which he makes, in a note which accompanies this communication, for some of the Portuguese converts in Illinois to be sent to him, for the work of colportage, as soon as they can have the means. Are there not some friends of the Society who would like to take hold of this particular enterprise? Are there not some Churches?

This letter was written from Rio de Janeiro, (June 20th,) and is as follows:

Rev. Dr. BAIRD.

"DEAR BROTHER,—There are many things to encourage your Missionary in Brazil, and indicate that the Spirit of God can operate upon hearts here, although the darkness of the shadow of the Vatican rests upon this beautiful land. It is doubtful, however, if there is another Roman Catholic country in the world where the priests have really so little hold upon the people. The character and conduct of their spiritual guides are most freely discussed and condemned. But the Brazilians are born and baptized in the church; they have no purer doctrine presented to them, and they fall into a state of indifference truly lamentable. The churches are neglected, or are filled only on funeral and festival occasions; the latter being seasons as far removed as possible from anything religious, and resembling more the holidays of a nation of children. They are puerile in the extreme. Regarded as child's-play, the Brazilian festival would answer an end; but when considered in the light of something to make us love God more, to cause us to grow in grace, it falls as far short of its object as Heaven is apart from Earth. As a theatrical display, nothing can be more imposing than their long torch-light pro-

cessions, with the most magnificent paraphernalia, with companies of soldiers, heads uncovered, and muskets reversed; with bands of music wailing the most plaintive notes upon the still night air; with troops of girls, from the ages of seven and ten, to fourteen, clad in white robes, spangled with jewels.

"All these present a gorgeous and interesting spectacle, when not connected with religious associations. Scarcely a month goes by without some festival, some saint-day, though their number has been very much reduced by special edict. Still, enough of them are left; and the jingling of bells, the firing of rockets, and extensive illuminations, seem to be the chief manifestations of the religious feelings of the Brazilians. Roman Catholics, from the United States and Northern Europe, are disgusted with their brethren of Rio, or rather with the Roman Catholic religion as seen in this country. In short, such is the indifference in the matter, that it makes it an easy thing to address Brazilians on the subject of a purer and higher religion. They all acknowledge the need of it, and never refuse the Bible or religious tracts; and it seems to me that the chief effort at the present day should be the dissemination of the *Word of God!* After all, it is the most searching tract that we can employ, either against Paganism or a corrupt Christianity. It is a well-known fact that the Missionaries for years labored in Madagascar without a single convert. Then the stormy days came on, when every Missionary was banished from the land by the government, and Heathenism was loudly proclaimed in the high places; but as the last man of God sailed from the Island, he left behind him, just completed, the Bible in the Malagassy language. The result is well known. The good seed scattered, though it fell into, apparently, such stony ground, brought forth an hundred fold to the glory of our God; and the persecutions which ensued from the forsaking of Heathenism and the following of Christ, purified their numbers, and crowned their lives with martyrdoms, which were triumphant and glorious, for they counted all things loss, yea even life itself, rather than yield the hopes implanted by His Word. The Bible did the great work, also, in the Island of Madeira, and in the Grand Duchy of Tuscany. So that, I say, let the good seed be sown now, *at this very time*, when the relations between the See of Rome and this Empire are not of the most agreeable nature to the Pope and the Cardinals.

"For months past I have been distributing the Word, and though the effects may not be seen immediately, yet God's truth will not fall powerless. Each week I visit all the American vessels in this magnificent harbor, and as I meet with many Portuguese and Brazilians, (who are Custom House officers, coffee-stowers, and sailors,) I always take with me Portuguese Testaments and tracts, and they are received with eagerness, and, I have great

reason to believe, are read. I do not always have to offer them. Applications are made for them by the Romanists themselves. A short time since, I went aboard of one of the California bound Steamers, put into this port for coal. There, as usual, I found a Brazilian Custom House officer. He was an elderly man, of a very benevolent expression. He advanced toward me, and recognized me at once as the '*Padre Americano*.' After conversing with him about the size and swiftness of the Steamer, he introduced the subject of the Bible, and asked me if I would be so good as let him have a copy, and asked my address so that he might not trouble me to bring it to him. A few days after, he was rejoicing in the possession of the word of God, and may the Spirit cause it to have free course and be glorified in the heart of that kind old Brazilian.

"From time to time, I have an auxiliary in a pious English or American captain, who applies to me for the Scriptures to present to a friend, or a Custom House guard.

"In a former communication I mentioned my ascent to the Corcovado Mountain with the Rev. Mr. Bishop, now in the Sandwich Islands. Near its summit I found, perched in an Alpine nook, the white house of a Brazilian, and occupying a conspicuous place, was a large well thumbed Portuguese Bible from the London Bible Society. A few months afterward I went with the American minister (Honorable R. C. Schenck, of Ohio,) to Tijuca, to search for a house for my family during the sickly season. Tijuca is a most picturesque mountainous region near the environs of Rio de Janeiro, or rather a continuation of them. The cottage that we occupied was about twelve miles from the business portion of the city. For several miles up the ascent to Tijuca are perched the white residences of those who flee from the heat and fever. The remainder of the road is wild and overhung with trees and vines, which during the winter months in the United States, are covered with flowers of the most brilliant hues. I have never seen in any other land, nor could I have imagined, the surpassingly beautiful effect of the purple, golden and snow-white blossoms, with which the kind hand of our Heavenly Father has adorned the woods of Brazil. After our first night at Tijuca, we rose with the early dawn and commenced the descent to the city, enjoying the cool morning breeze and the magnificent prospect of the distant Organ mountains, whose topmost peaks were bathed in rosy sunlight, while their shady bases seemed laved in the quiet waters of the bay of Rio de Janeiro. The vast metropolis itself was stretched upon the *hill-dotted plain* beneath us, unobscured, like northern cities, with the smoke from a thousand chimneys—for this is no feature of a tropic emporium. Upon either hand were the blooming woods, from whose depths wafted sweet odors; and the blithesome carols of the early birds mingled with the

murmurs and the joyous dashing of the waters flowing from the mountain side. All sang sweetly and gladly,

‘The hand that made us is divine.’

My soul joined in the appropriate sentiment, so well expressed in one of my childhood’s hymns:

‘Morn amid the mountains,

‘Lovely solitude!

‘Gushing streams and fountains

‘Murmur ‘*God is good.*’

“With all nature around me speaking so much of God, how dark would I have found the moral landscape if I could have looked into the hearts of the inhabitants of this beauteous land. But however dark it may be, I found one of the bright spots that morning.

“We had just left the flowery woods, and were passing the first houses which stretch up from the city. In the door of a rather large-sized cottage, I observed a neatly dressed girl of fifteen, seated upon the sill, deeply engaged in reading a leather-covered volume. She could not have been there, thus engaged, to attract the attention of the passers by, for it was too early. But what was she reading? In England, or the United States, one might have supposed that it was the *Bible*. Such a book, methought, cannot be in the hand of a Brazilian young lady, whose mind is generally engaged with balls, theatres, fashions, and translations of French novels. We drew nearer; I could see that there were double columns in the book, and it looked as if it were divided into chapters and verses. One step more of my mule brought me so close that I saw plainly the description of book from which she now, for the first time, lifted her eyes. There was no mistake about it; *it was the Bible!* I then ascertained from the American Minister that this was the house of a Brazilian physician, a man of botanical science, unsurpassed in the country, and that he was considered deranged by many, because he had from his youth opposed the slave-trade, and denounced it as piracy; because he gave medical advice to the poor gratis; and because he declaimed emphatically against the corruption of the priests, and talked much in public and private about religion.

“If I had emerged suddenly from the ice-crags of Greenland, and had entered all at once the blooming spot through which I had just passed, the surprise could not have been more startling than to see the Word of God read in this place, where

‘——— Every prospect pleases,

‘And only man is vile.’

“These lines had been my song hitherto, but that bright morning my

heart was gladdened by the sight of that Bible-reader, and my joy was increased when a few miles further on we overtook the venerable physician on his way to the city. He informed us that the Bible was taught regularly in his family, and that the book in question, which we had seen in the hands of his grand-daughter, was one which he had obtained from the Rev. Dr. Kidder when he was a Missionary in Rio. The sentiments of the hale old man were truly Christian, and it was easy to perceive that his insanity was about the same as my own, and that he was willing to be esteemed a fool *'for Christ's sake.'*

"A few days afterward I had the pleasure of furnishing him with Bibles and Tracts for his family and for distribution among his neighbors. The new Portuguese Bible was presented to his grand-daughter, and I trust it may be as faithfully thumbed as its predecessor. Some four months after this I was returning one Sunday evening from my usual Bethel service in the harbor. There was present that day the Rev. Mr. Gordon, of Cambridge, New-York, on his way to Australia. I invited him to leave the city, and accompany me to the cool regions of Tijuca. He gladly accepted my proposal, and just as the sun was setting we drew near the cottage of Dr. ———. The venerable man was sitting in front of his house busily engaged in reading, while his family were gathered around him, enjoying the cool of the evening. We saluted him, and with the utmost suavity we were besought to dismount and partake of refreshments. We did so, and never have I enjoyed a pleasanter hour of religious conversation; and it was to the Rev. Mr. G. one of the most surprising things that he had met with in Brazil, namely, a native family which had the fear of God in its midst.

"Once in coming to the city from Tijuca I had the company of a grandson of Dr. ———. I began to question him on various portions of Scripture. He is only twelve years old, but of a prodigious memory. I was delighted to find that his knowledge of the Bible was not merely parrot-like, but that his grandfather had imparted a spirituality to his instruction which had taken a deep hold of the boy.

"During the Holy-Week of this year Dr. * * * * published two religious essays in one of the most widely circulated political journals of this city. His theme was I. TIM. i. 15, *'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.'* No Protestant clergyman of the United States could have written a sermon more evangelical and pointed than these essays, or discourses, if you please, to the Roman Catholics of Brazil. During the spring I made a journey into the interior with the American Minister. We accompanied Dr. * * * * to his native Province, and he rendered me material aid in disseminating Bibles and Tracts, and in religious discussions with the Priests. An account of that journey will follow this letter. It was of exceeding interest to your Missionary, and con-

vinced him more than ever of the necessity of *immediately* circulating the Word of God in Brazil. Who will come up to the help of the Lord at this time and send *six prudent Bible colporteurs* into Brazil ?”

THE ROMAN CATHOLIC CHURCH AND MIXED MARRIAGES.

The Roman Catholic Archbishop of Cincinnati has recently issued a long “Pastoral,” for the benefit of the people of his Diocese, on the subject of Marriage, in which he sets forth the positions of his Church on this important subject. In the course of this document his Grace speaks as follows on the question of “Mixed Marriages,” or Marriages between Protestants and Romanists :

“Marriages are, though valid, illicit when the contracting parties are in mortal sin; when a Catholic is married without a dispensation, to a Protestant; when a Catholic is married by a squire, or a sectarian preacher, when he can have access to a lawful priest. It is also unlawful when solemnized at forbidden times, and not only unlawful but null and void, when contracted clandestinely; for instance, in those countries of Europe, and those parts of the United States and in Canada where the discipline of the Council of Trent, regarding marriages, is known to exist. We cannot take time to enter into detail on all these subjects, but we recommend their development to the zeal of the Pastors.

“The subject of mixed marriages, that is, of marriages of Catholics with Protestants, is one which we cannot here omit, or delegate to another. It is a subject of paramount importance to the purity of the Catholic faith and the peace of families. And after the most heartfelt expression of our gratitude to God, for the good which has resulted from those marriages, in certain honorable exceptions, we cannot, as a general rule, too earnestly dissuade the children of the Faith from such dangerous and unlawful alliances. ‘God is the God of peace and not of dissension.’ St. Paul admonishes all to ‘keep the unity of the Spirit in the bond of peace.’ Eph. iv. 5. and he shows its only sure foundation to be ‘one Lord, one faith, one Baptism.’ Eph. v. 5. Now this peace, this blessed unity, is impossible where hearts and minds are divided on the subject of religion. Where the husband insults what the wife reveres, where he blasphemes what she adores, where he calls that a human invention which she has been taught of Heaven to venerate as divine. And what must be the religious fate of the children of such parents? What must they

think of the religion of either parent, or of both, when they hear those disagree whom they should never know to be divided in sentiment, and see those turning, on the Lord's day, to different conventicles whom they should ever behold walking 'in the house of God with one accord?' Ps. liv. 15. And should the parties agree to compromise matters, by practically treating the religion which is false like the religion which is true, what is this but teaching children by parental example to be indifferent to the truth, or falsehood of religion, and to serve 'two masters.'

"The only occasion when the Catholic Church yields her reluctant consent to a mixed marriage is when the Protestant party solemnly promises not to interfere with the faith of the Catholic party, and to suffer the offspring that may result from the union, both male and female, to be baptized and educated in the Catholic faith. This promise is sometimes readily enough made, but we have examples in this city to show how shamefully it can be broken. There are here and elsewhere melancholy instances of the bitterest and the most unrelenting persecution of the Catholic party until the very soul of the too confiding being is a slave, and this in violation of the most solemn pledges given to the intended and her relatives, and to the minister of God, that the rights of conscience should be held sacred and inviolable. A Catholic priest would not give absolution to a Catholic husband who should persecute his Protestant wife for religion's sake. Why are not anti-Catholic husbands rebuked into repentance and humanity? And why, at least, do Catholic young men and women imperil their peace in time, and their salvation in eternity, by trusting to such delusive promises?"

Most heartily do we join his Grace in reprobating these mixed Marriages. They are very often fraught with great evil. Much that his Grace says on this subject is excellent and appropriate. Rome gives a "dispensation," however, in favor of such Marriages, (which would otherwise be "illicit") upon condition that the parties contracting them agree to bring up their offspring in the Roman Catholic faith! Yes; Rome is willing enough to grant a "dispensation" for almost anything, on certain conditions, and render that *right* which would otherwise be *wrong*! Rome is in the habit of doing such things, and thus often sets aside and "makes void" what is confessedly the law of God. She pursues a very zig-zag course; sometimes exalting to the level of a Divine command what are nothing more than inventions of man; and then, after imposing them upon the conscience, she turns round, and claims the right of granting a "dispensation" to disregard them, as well as those laws which are clearly of God.

His Grace says that the Church condemns "the marriage of a Catholic with an unbaptized person;" "Marriage with blood relations to the fourth degree;" "Affinity within certain degrees—especially in the first degree—direct or collateral;" "Marriage with a divorced person." All these Marriages, together with that with a Protestant, are pronounced "illicit,"—without a "dispensation!"

TUSCAN INTOLERANCE—MISS MARGARET CUNNINGHAME.

The newspapers have spread to the remotest boundaries of our country the news of the arrest, in the month of September, of a young lady from Scotland, of the name of Margaret Cunningham, at the Baths of Lucca in 'Tuscany, for the alleged crime of having distributed some religious tracts, some copies of the Scriptures, and Bunyan's "Pilgrim's Progress." The young lady was spending the summer at the Baths of Lucca with her mother and sister. Just as they were about to leave,—to return to their native land,—she was thrown into prison. The circumstances are well, though not very fully, stated in the *London Times* in the following paragraph:

"The facts of the case we will here recapitulate, lest they may have escaped the notice of our readers. There was a Scotch lady—a Mrs. Cunningham—staying with her two daughters at the Baths of Lucca. When they were about to take their departure, Mrs. Cunningham, accompanied by one of her daughters, went to the usual office to have their passports *viséd*, as their personal appearance had been required. The local police agent inquired why Miss Margaret Cunningham had not presented herself. The answer was, that she was unwell and confined to her bed. This, however, would not suffice,—the police agent had a communication to make to the young lady of the highest importance, and come she must. There was, of course, no remedy. Miss Cunningham attended in due time at the Police Office, and no sooner had she arrived than the police agent informed her that she was a prisoner. Her *crime* was, that she had given to some Tuscan peasants an Italian Bible and an Italian translation of the *Pilgrim's Progress*. Witnesses had been summoned to Lucca to prove the crime, and, in obedience to 'higher orders' the police agent had no option but to remove her from the Baths under armed escort to that town. The *gens d'armes* were called out in great force—no doubt, lest the young lady should engage in hostilities with Tuscany; and, in

company with Sir William Millar, she was removed to the Penitentiary at Lucca. As the report runs, the young lady took the matter coolly enough, fortified, no doubt, by that feeling of intense contempt for the *canaille* who had her in their power, which any rational being would have felt under the like circumstances. The mother, however, was half distracted. The spectacle of oppression is harder of endurance than oppression itself. While all this was going on, Sir William Millar had given himself the unnecessary pains of going to the half-witted fanatic by whose order the outrage was committed, judging, as any reasonable man might, that the whole affair was a mistake—a mere blunder of the most impure and corrupt of his police agents. Not a bit of it. There was his Royal Highness at one end of the business, and a young English lady in a prison-van at the other, the link of connection between them being an Italian translation of the Bible. Of course, information of all this infamy was instantly given to Mr. Scarlett, the English Chargé d'Affaires at Florence, and, as it is stated, this gentleman has exerted himself with the utmost possible activity in Miss Cunninghame's behalf. The result of his application at head-quarters is briefly given in the report,—‘His Royal Highness is *inexorable!*’ Tremendous fact! The Grand Duchess, too, was applied to, in the hope that her womanly instincts would be suggestive of something like decency and propriety. But, no! she had been taught her lesson, and there was nothing in her own heart or head which moved her to tenderness or justice. ‘The Grand Duchess expresses her regret for the situation of Miss Cunninghame, but refuses to interfere.’ The Ministers of this precious throne seem to have a little more sense in their heads; at least it is said—with how much truth we know not—that ‘the dispositions of the individual Ministers are more favorable.’ The expedient that has suggested itself to their ingenuity is to hurry on the trial as fast as may be, allow Miss Cunninghame, of course, to receive an adverse sentence, and then throw her upon the ‘Royal’ clemency. And it is in the middle of the nineteenth century that such an outrage has taken place, and the perpetrator of it is among the most trumpery potentates in Europe; while the nation which has been so grievously insulted—we may say it without vanity—stands at least among the powerful of the world. If the question were one of reason, the Grand Duke would be much more likely to find himself on an English treadmill than Miss Cunninghame in a Tuscan penitentiary. If it be taken as one of force, we should be well content to leave it to the Ayrshire Militia to decide the question between their fair countrywoman and the standing army of Tuscany, with the Grand Duke at its head.”

Miss Cunninghame was thrown into the same cell in the penitentiary in Lucca which Rosa Madiari had occupied for months. Her mother and sister followed her to Lucca, to await the issue of her

trial. The English acting Ambassador, Mr. Searlett, seconded by the American Chargé d'Affaires, did all that he could to induce the Grand Duke (who was at Lucca at the time) to interpose; but it was all in vain. Committees of the Protestant Alliance and of the Evangelical Alliance, headed respectively by the Earl of Shaftesbury and Sir Culling Eardley, waited on the Earl of Clarendon, the British Minister for Foreign Affairs, and laid Miss Cunningham's case before him. His Lordship entered heartily into the subject, and declared that the Tuscan law under which Miss Cunningham had been imprisoned '*was not only contrary to the principles of the Gospel, but to the Spirit of the Age!*' He assured these Committees that the Government would act with promptness and vigor in the matter; indeed he informed them that it had already so acted.

For some time, all the efforts made by the British Government were unavailing. But, at length, the dread of the 'British Lion,' or something else, has had the proper effect. Miss Cunningham has been liberated! Her sister, weeks before that event, had to quit the country because she too had, in her simplicity, given away a New Testament, or a religious tract, to somebody or other! It has been said, that the Tuscan Police have asserted that they had knowledge of the fact, that several English ladies and other persons, foreigners and natives, to the number of fifty, had been guilty of propagandism by distributing the Word of God and religious tracts; and that they would be arrested! All this is very fine work for a *Christian Government*! And yet the *Shepherd of the Valley*, the *Freeman's Journal*, and every other Romanist Journal in these United States, will justify such acts, and that in the same column in which they denounce the intolerance of Protestants, simply because Sweden, and, perhaps one or two other and less important Protestant countries in Europe will not allow Roman Catholics to make any attempt to proselyte within their limits. We shall revert to Miss C.'s case in our next. We subjoin an extract or two from a letter from an American lady of our acquaintance, which has a bearing on this subject. It was written from Leghorn in September:

"Florence is a pleasant city. There we saw the finest paintings and sculpture we have yet seen. Mr. Powers showed us some beautiful specimens of his own. He called on us at our rooms and accompanied us in a visit to one gallery. We spent nearly five days in Florence. They would not allow us to ride in or out of the city without showing our passports. Great vigilance

is now used by this Government against any efforts to spread the truths of the Bible. A law was enacted about three weeks since to arrest any one who should attempt this in any way, and the police have authority to take the individual immediately to prison, whether native or foreigner.

"Search is made for Bibles, and if found in the possession of a native, it is sufficient to authorize his arrest. The Duke seems to be giving himself to the work of suppressing "heresy." It is not known how many are in prison for no other crime than this. The trial of a young lady from Scotland has been in progress, who was arrested a few days since and shut up in one of the galley prisons in Lucca, where the Duke at present resides, for doing just the very thing I did at Verona, in Lombardy. Mr. K., acting as my interpreter, I talked with my chamber-girl, and gave her a Bible, she promising to read it, and actually did sit up until one o'clock on Sunday night reading it with the deepest interest. D——I insisted, before we came here, that I should not get through the country without being imprisoned. I did not then think that I should come so near it. If I had done that one week later in Florence, (and I should have been just as likely so to do, but for Miss Cunningham's arrest) I should probably have got myself and Mr. K. into prison.

"The first remark we heard on our arrival was about this young Scotch lady. This shows you something of the state of this country. There is a great desire for light. The upper classes are disgusted with the Government, and the lower ranks of the people are infidel.

"We went to Lucca, hoping to visit the lady in prison there, but we only spent one night and left too early in the morning. Mr. K. went, but could not gain admittance. She is confined in the same cell that Rosa Madiari was. The sisters of charity visit her daily."

REV. M. A. WILLIAMS.

In our last number we announced that the Rev. Mr. Williams had arrived at Valparaiso, South America. We have received a long and most interesting Journal of his voyage, but can only give a paragraph or two. We are sure that our readers will join us in commending him and his work to the Lord and His blessing:

"The weather in the Torrid Zone was not oppressive, only in 'flat calms,' and even then not as much so as you have it in the States. Showers were

frequent and heavy. No gales. The horizon almost always curtained with white clouds both in the night and day ; and the Zenith almost always clear, except during a shower. These banks of white clouds skirting the horizon, caused our sunrisings and settings to be very grand, tinging them with every variety of the most brilliant, gaudy colors. Twilight very short. Birds and fishes in great numbers, of which we caught many, especially of the former, with hook and line, which afforded us a pleasant change from salt meat. Some of these birds have never been known to light upon the water to rest, although several thousand miles from land ; and what is further singular, they are always near the water, even when the sea is rough and the winds high.

"We had a rough time of it around Cape Horn, of full five weeks, encountering many furious gales and waves ; rain, snow and hail-storms, damp, chilly atmosphere. Staten Land, and what we saw of the coast of Terra Del Fuego, are rocky, mountainous, serrated with conical peaks covered with snow, apparently destitute of vegetation. It was mid-winter when we were there, however, and they may not look so bleak in the summer season. Our extreme point south of the Cape was almost 300 miles. The nights twenty hours long, and the days often but little more than twilight, all the time cloudy. The sun rose but a short distance above the horizon, making only a small circle, apparently round the South Pole. How we all rejoiced when our ship's prow was at last turned towards the Pacific. *Pacific* by name, but fierce enough sometimes by nature ! for we had some very rough weather during the three or four weeks we were sailing up the coast. We had a fine view of the Andes as we approached this port. But my letter is now much too long. On the 13th of July our anchors were cast in this Bay. A description of men and things here must be deferred for the present. For two or three weeks after I arrived I was sick with the chills and fever, from the long exposure to the cold winds, doubtless, around the Cape, without fire. A week since I had another attack which kept me from study for several days. I am pretty well again, and prosecuting the study of the language with all diligence. To-morrow I go to board in a Spanish family, where I hope my facilities for acquiring their tongue will be peculiarly favorable. I can do nothing efficiently in my mission without the language.

"Thus far the Lord hath prospered, preserving amid the dangers of the deep, bringing us safely to our place of destination, and blessed be his name ! Pray for us. Truly yours in the Lord."

The Home Field.

The letters from the Missionaries of the Society, laboring in Chicago, Louisville, Rochester, Albany, Troy, Boston, New-York and its vicinity, Newark (N. J.) Detroit, and other stations, since our last number was issued, have been, in most cases, filled with cheering details. One of them writes as follows :

*****, October 17, 1853.

"My labors for the last three months have been on the whole encouraging. I trust many who have listened to me, will yet be brought to the knowledge of the truth as it is in Jesus. I labor hard with them, endeavoring to impress the truth on their minds, and lead them to the Saviour as their only hope. At my house, where I hold little meetings for prayer and reading of the Bible, we have had some very interesting controversies with two young men who visit us every Sunday. One of them reads the Bible, and the other, though very bigoted at first, is beginning to inquire and learn whether these things are so. He has a brother a Priest, whose influence over him must be a great obstacle in the way of his salvation, but the truth of God truly and faithfully spoken, and presented to his mind, with the aid of the Holy Spirit, will overcome all obstacles. There are a few more enquiring the way of salvation, but the great masses, I must confess, are sunk in the most deplorable ignorance and superstition.

"I have visited about three hundred families, the most of whom are as ignorant of the Gospel as the Brahmin or Hindoo. I have been listened to by a good many, and they have invited me to call again. I read the Scriptures, pray, leave tracts, &c. and I do rejoice when I find that often in my daily visits I have been made the humble instrument of bringing consolation to some wounded spirit. The corner stone of a large Catholic church was laid here on the 18th of September. The Bishop of the Diocese preached a kind of sermon on the occasion. It was the Sabbath-day, and all the Priests, Sisters of Charity, &c. walked in procession to the music of the band, and the tune they played was 'the old folks at home!' Enlightened Catholics, I can assure you, felt disgusted at such proceedings. I had a long conversation with some of them, in which I proved from the Bible that they were not following the example or teaching of Jesus Christ and his Apostles in this matter. I showed them how Christ condemned the Pharisees for displays of this kind, and told his people not to be like them; for *they* did all to be seen of men. Christ did not appear with flourish of trumpets in any of his Missionary excursions, nor did his Apostles after Him. And when they wanted to have music, they sang psalms and hymns, and spiritual songs, and

not the profane songs of the rabble. I said a great deal more, which would take up too much time to write about; but I think my arguments had some effect on the minds of a few. They may ponder these things, and the Lord may open their eyes to the truth. Oh! how I yearn for their salvation. I spoke of a woman, in my last report, who has given up Popery, and I am glad to say that she is resolved to give up sin too. She is now going to the Protestant Church, and I believe her heart is undergoing a change. She has not, as yet, united with the church.

"I have met since with another individual,—an intelligent shoe maker, with a very interesting family,—I was received very kindly by both this man and his wife, and I have had the most interesting conversation with him on the subject of religion. He agrees with Protestants in many things. He has a Douay Bible and some Romish works, but his mind is free from the shackles of Popery in a great degree. I have hopes of this man's conversion. His ancestors, he tells me, were Presbyterians, and himself was nursed by a Presbyterian minister's wife. He is very shrewd and intelligent when compared with others. I have prayed fervently for him, and represented his case to others, whose prayers in his behalf cannot, I hope, fail of their desired result. A woman followed me into this man's house one day, and wanted the woman of the house to turn me out, but she would do no such thing, which greatly mortified this old emissary. There are a few more, too, whose cases are not hopeless; and on the whole I have cause to rejoice. Sometimes, indeed, every door would appear to be closed against me, but by prayer and perseverance we can overcome all things. I have got a few more children into our Sabbath schools, and were it not for the strict watch kept over them by the Priests and their coadjutors, I should have a good many going to them. The Priests in this city are so numerous that they turn out in procession every day, like drilled militia. The most of them are Germans. They are making great efforts to spread their pernicious system, and I fear Protestants are not sufficiently on their guard against the encroachments of these wily Jesuits."

An Agent who has extensively visited the North Western section of our country, writes as follows:

"I am more and more impressed with the idea that we are not trying to do enough in this great North West, where the Catholics are making such efforts to pre-occupy the ground. I find, in all the important points in that region, the Catholics already have from a third to a half of the population; and much more than this in some of the points, in relation to ecclesiastical influence. There should be, forthwith, at least, another agent in that region.

Chicago, or Milwaukee, ought to be the seat of a District Secretary, where there could be a depository of the Society's Publications, &c. &c. The Catholic population of Chicago, though not so great in proportion as that of Milwaukee, amounts to some 12,000; besides many foreigners, now infidels. They have a moderate sized Cathedral, besides six other smaller Churches, which do not begin to accommodate the immense throng. They are about commencing a mammoth Cathedral. There is also a College for the manufacture of Priests. They already have a Bishop, eight or ten Priests, a Hospital, an Orphan Asylum, and I know not how many Schools, kept by the Sisters of Charity and of Mercy.


"I have the impression that nothing is doing in our cause in Wisconsin, Iowa, and Missouri, where the Catholics are certainly exerting themselves to the utmost. Ought I to visit the river towns of Iowa and Missouri, while in that region? I have the impression that Dubuke, Ia. is a very strongly fortified point of the Man of Sin."

These important statements and views demand earnest heed.

We give nothing further, in the shape of extracts from the reports of our missionaries in the Home Field this month, because of our desire to lay other matters before our readers,—especially the doings at the Ordination of three Roman Catholic Bishops in the city of New York, on the 30th of October,—which cannot well be postponed. Besides, our present number does not contain the usual quantity of matter by eight pages, owing to the Introduction and Index of the 14th Volume, which form a part of it. In our next number the Home Field will receive more ample justice,—for which the materials are abundant.

We have in course of preparation, a very complete notice of the Roman Catholic Schools in the city of New York, of the instruction given in them, the books read, etc., which will appear in the first number of our Magazine for the year 1854. It will be a most interesting and important document, for which we bespeak, in advance, the attention of our readers.

REV. G. L. HOVEY.

 The Rev. G. L. Hovey, the District Secretary of the Society for the South, has resumed his labors in the State of Georgia. He

will soon visit the principal places of the adjoining States. We bespeak for him and the cause he represents a kind reception. Communications designed for him should be addressed to Millidgeville, Ga.

The Rev. Mr. Bornand has arrived from France, and commenced his labors among the French population of New York and Brooklyn. Mr. B. comes well recommended by the brethren in France, as a faithful minister of the Gospel. His arrival has given us much satisfaction. He has taken the place of the Rev. Mr. Astié, who has returned to his native land.

Foreign Field.

IRELAND.

We have received letters from the Rev. Alexander King, but at too late an hour for the present number of the Magazine. He says that he has "much work laid out for the approaching winter's campaign."

SARDINIA.

The Rev. Dr. Revel writes favorably respecting the work in Sardinia. In our next there will be an article of considerable length respecting the work in that country, and the prospect of things among our Waldensian friends. Our readers will be pleased to learn that our Treasurer, Anson G. Phelps, Jr. Esq., has recently sent them \$2000 for the building of the church at Pignerol, and hopes to make another remittance, of equal amount, in the course of a few weeks.

CANADA.

Letter from the Rev. Dr. Wilkes, Corresponding Secretary of the French Canadian Missionary Society:

"Montreal, 4th October, 1853.

Secretaries American and Foreign Christian Union,

"DEAR BRETHREN,—Allow me to present the best thanks of our Committee for your kind consideration of the work in Canada, and for the remit-

tance of one-fourth of your grant, (\$250,) which reached our treasury very opportunely, as it was utterly exhausted, and we were somewhat in debt.

"Since I wrote you last, at the close of July, our self-denying and zealous Missionaries have continued their work of evangelization, stoutly opposed by the Romish priesthood, but yet finding favor in the eyes of some of the people. During last month, a Priest in one of the parishes in which our Missionaries labor from time to time, loudly warned the people against the wicked men with whom they occasionally met. A female parishoner called upon him the next day to inquire the names of those holy persons with whom she might have intercourse. Her spiritual adviser objected to name them, and on her expressing her surprise that he could not do so, seeing he had warned them so solemnly against all others, he said, 'O, you misunderstand me! By the wicked, I mean those who go about to diffuse the religion of Mr. ——.' 'Ah, well, M. le Curé,' she replied, 'we must continue to have business and intercourse with Mr. ——, for during a long while in which we have had it, he has never deceived us; whatever he tells us we can believe; we can rely upon his promise; but this is not the case with many around us. One day they say 'yes' and another 'no.' It was plain to this unsophisticated woman, that the religion which made men really good could not itself be bad. Another family in the same parish, in which the Bible and several Testaments have been used for several years, have recently been visited by clerical messengers of the Bishop, who have done their utmost to remove the books, thus far without success. One of them promised, in lieu of them, a beautiful book which he would obtain from the city. But the head of the family clung to the possession of the Scriptures. The other, who came some time after, had them under his arm to carry them away *that the Bishop might extract the poison from them!* But the man shrewdly remarked, that his family had used them some time, and he did not think any of them were poisoned! and then required the Priest, if he did not mean to become a thief, to place them again on the table. As he was not in Tuscany, where he might have imprisoned the bold advocate of the Bible, the books were again placed on the table, and he took his leave. I mention these things rather as a specimen of the state of matters among that portion of our French Canadian population, to which our Missionaries have been, from time to time, ministering the Word of Life, as they have passed through the parishes and visited the houses, than as of special interest in themselves.

"On the 29th ult. the new building erected by our Ladies' Auxiliary for the Female School at Pointe aux Trembles, was formally opened with religious exercises in both languages. It is a very neat, plain, substantial edifice, built of stone, and presenting an attractive appearance as it stands alongside the larger building for the male pupils, and is seen from the River St. Lawrence. The internal arrangements are good, so that the directress,

the teachers and the pupils will have both conveniences and comforts. Hitherto they have been crowded into a small wooden structure; so small, that the wonder is how so many could find any sort of accommodation in it. The services at the opening were attended by a numerous French Canadian juvenile auditory,—a number of the friends of the Mission from this city and from the country,—and a few adult French Canadians. A hymn was sung from your French hymn book, and prayer offered by the Rev. J. E. Tanner, the director of the Institute. Appropriate addresses were delivered by Rev. Dr. Taylor, of the United Presbyterian Church, and the Rev. Donald Fraser, of the Free Church of Scotland. The Rev. J. McLeod, pastor of the American Presbyterian Church, and the Secretary, took part in the devotional exercises. It was a happy occasion.

"It is gratifying to have to state that the Schools are filling up rapidly with pupils, for the long session ending early in May. May the Holy Spirit be largely poured down upon the teachers and the taught. Our fresh corps of Missionaries, not quite so large as I supposed, and mentioned in my last, are now on the Atlantic, in a ship bound for this port, with the Rev. Jean Vernier, by whom they have been engaged on our behalf. We trust that they will prove a blessing to this benighted people.

"Praying that you may enjoy the Divine smile on the whole of your most important work,

"I remain, Dear Brethren,

"Yours, fraternally,

"HENRY WILKES,

"Secretary."

Miscellaneous.

ANOTHER JEU D'ESPRIT,

FROM A LADY.

Willie.—Pray what is a Jesuit? Father dear, tell me;
Is he a kidnapper, who steals little boys?
If one should seize me, Father, would he not sell me,
When he had amused me with innocent toys?

Father.—Yes, Willie, the worst of kidnappers—he'd take you
Where those who forsake all the duties of life
Would guard you, caress you, and school you, and make you
A tool for their wickedness, malice, and strife,
For a while, my dear boy, they'd amuse you most kindly
With music, and pictures, doll-babies that wink;
Then teach you to bow in obedience blindly,
And yield every faculty—never to think!

They would throw an invisible chain all around you,
 Gag, blindfold, and frighten you out of your wits
 With magical miracles often astound you,
 The worst sort of jugglers are true Jesuits.

Your conscience, led captive, exerting no power,
 Deprived of your Bible and losing its light:
 The blackest of darkness would over you lower,
 Your young hopeful spirit be stricken with blight.

Hypocrisy, guile, and deceit would be taught you—
 To call evil good—and submit to their will;
 The worst degradation on earth you'd be brought to,
 And your soul, my dear boy, they'd endeavor to kill.

Would make you confess things you never committed,
 Then in a dark cell, to do penance, when thrust,
 Deprive you of food, till by starvation fitted
 To crawl like a serpent and lick up the dust!

Willie.—But what does he look like? and how shall I know him
 From others, dear Father, if he's like a man?
 Ask Barnum to *catch one*, and cage him, and show him—
 If he'll set a trap for him, Father, *he can!*

Movements of Rome.

On the last sabbath of October (the 30th day of that month) the consecration of three Roman Catholic Bishops took place in Saint Patrick's Cathedral, in the city of New-York. As the occasion was considered to be one of more than ordinary importance,—owing to the presence and active part of the Papal Nuncio, Monsignor Bedini, Archbishop of Thebes, who has been spending some months in this country, having been charged with an important mission to our Government, it is now said,—whilst on his way to Brazil. For once, we deem it of sufficient interest to our readers to give them some details of this ceremony, for which we are indebted to the *New-York Daily Times* of October 31. The account is as follows:

“The ceremonies were of a most imposing character, and continued from 11 A. M. to 4 o'clock in the afternoon. At 9½ A. M. the doors were opened, and in a short time every available seat was occupied. Until the procession had entered, the main side was kept clear, but soon afterwards both main and side aisles were crowded. The proceeds (\$1 for each admission) are to

be set apart for the benefit of the 'Brothers of Christian Charity,' to assist in the erection of their Normal School at Manhattanville.

"The Bishops consecrated were Rt. Rev. John Loughlin, (Irish,) Bishop of Brooklyn, N. Y.; Rt. Rev. James Roosevelt Bailey, (American,) Bishop of Newark, N. J.; and Louis de Goesbriand, (French,) Bishop of Burlington, Vt. Monsignor Bedini, Papal Nuncio, consented to perform the ceremony.

"Outside of the Cathedral there was a large crowd, assembled to witness the procession, which at 11 o'clock formed at the Archbishop's house, in Mulberry-street, and marched to the main entrance, and through the centre aisle of the Cathedral in order of procession. There were nearly fifty Priests robed in vestments of the finest material, satin richly wrought in blue, scarlet, and gold; six Bishops attired in full pontificals, with mitre, and cope, and crook. Over His Excellency, Monsignor Bedini, was borne a canopy of scarlet velvet. Having reached the front of the altar, each made obeisance and took seats inside and around the altar railings. The Assistant Bishops were: Bishops Rappe, of Cleveland, and McCloskey, of Albany. The Presenters were: Bishops Timon, of Buffalo; Fitzpatrick, of Boston; and O'Reilly, of Hartford.

"Having gone before the altar, Monsignor Bedini was conducted to the throne on the right, and there vested; the Bishop's clerk, accompanied by the Assistant Bishops, went to the side chapel to vest.

"Monsignor then took his seat before the middle of the altar, and the Assistant Bishops, wearing the mitre, and clothed in a richly wrought cope, presented the Bishops elect, who each wore a *biretum*.

"The senior Assistant Bishop said:

"Most Reverend Father, our holy mother, the Catholic Church, requires of you to raise this Priest, here present, to the burdensome office of a Bishop."

"Monsignor Bedini—'Have you the Apostolic commission?'

"Presenting Bishops—'We have.'

"Monsignor Bedini—'Let it be read.'

"Rev. Mr. McCarron, Notary to the Consecrator, received and read the Apostolic mandate, in Latin. At its close, Monsignor Bedini said, '*Deo Gratias.*'

"The Bishops elect then knelt and severally read the following oath:

"'Elect of the Church of N., I shall, from this hour, henceforward, be obedient to blessed Peter, the Apostle, and to the holy Roman Church, and to the blessed Father, Pope N., and to his successors canonically chosen. I shall assist them to retain and defend against any man whatever, the Roman Pontificate, without prejudice to my rank. I shall take care to preserve, defend, and promote the rights, honors, privileges, and authority of the holy Roman Church, of the Pope, and of his successors, as aforesaid. With my whole

strength I shall observe, and caused to be observed by others, the rules of the holy Fathers, the decrees, ordinances, or dispositions, and mandates of the Apostolic See. When called to a synod, I shall come, unless I be prevented by a canonical impediment. I shall perform all the things aforesaid, by a certain messenger, specially authorized for this purpose, a Priest of the Diocese, or by some other secular, or regular Priest of tried virtue and piety, well instructed on all the above subjects. I shall not sell, nor give away, nor mortgage, enfeoff anew, nor in any way alienate the possessions belonging to my table, without the leave of the Roman Pontiff. And should I proceed to any alienation of them, I am willing to contract, by the very fact, the penalties specified in the Constitution published on this subject.'

"The Consecrator held the Gospels open on his lap, and received the oath from the Bishops elect, who, kneeling, also placed both hands upon the book, and said:

"'So may God help me, and these holy Gospels of God.'

"The Bishop elect, and the Assistant Bishops, now took their seats, and while the Consecrator read aloud the Examen, the Assistant Bishops accompanied his words, in a low voice.

"The concluding questions were answered by the Bishops elect. 'Ita ex tota corde, volo in omnibus consentire et obedire.'

"Among the questions in the examination are the following:

"CONSEC.—Wilt thou teach, both by word and example, the people for whom thou art to be ordained, those things which thou understandest from the holy Scriptures?

"ELECT.—I will.

"QUES.—Wilt thou with veneration receive, teach, and keep the traditions of the orthodox fathers, and the decretal constitutions of the holy and apostolic See?

"ANS.—I will.

"QUES.—Wilt thou exhibit in all things, fidelity, subjection, and obedience, according to canonical authority, to the blessed Peter the Apostle, to whom was given by God the power of binding and loosing; and to his Vicar our Lord Pope Pius IX, and to his successors the Roman Pontiffs?

"ANS.—I will.

"The examination having closed, the Bishops elect were led to the Consecrator before whom they knelt, and reverently kissed his hand. Monsignor Bedini, laying off his mitre, turned to the altar, and commenced the Mass, the Bishops elect being at his left hand, and the Assistant Bishops at their seats. After the 'Confession,' the Bishops elect went to the small chapel, laid aside the cope, and, opening the stole, put on the pastoral crook, girded on the stole without crossing it on the breast, were vested with the tunic dalmatic and chasuble, and put on the sandals, and, returning, continued the Mass.

"The Litanies and Masses were continued, varying from the usual forms to admit particular ceremonies of the consecration, the Bishops elect being part of the time prostrate at the left of the Consecrator. The Litanies concluded, the Consecrator, aided by the Assistant Bishops, opened the Book of Gospels, and laid it on the neck and shoulders of the Bishops elect severally; each of the Bishops touching the head of the Bishop elect, saying: 'Receive thou the Holy Ghost.'

"After prayer, the heads of the Bishops elect were bound with linen, and they then approached Monsignor Bedini severally; he, kneeling before the altar, began the hymn 'Beni Creator spiritus,' which was continued by the choir. Madame Steffanone was engaged, and sang some solo passages with beautiful effect.

"When the first verse was performed, the Consecrator took his seat in front of the altar, put on his mitre, and taking off his ring and gloves, again put on the ring, and dipping the thumb of his right hand in chrism, he anointed therewith the head of the Bishop elect, who knelt before him, first making the sign of the cross upon the crown, and then anointing it entirely, saying: 'May thy head be anointed and consecrated with heavenly blessing in the Pontifical order.'

"The 131st Psalm was then sung by the choir. While doing so, the Consecrator anointed the hands of the Bishop elect, then blessed and handed him the crook or staff of the pastoral office, then blessed the Episcopal rings, and placed one on the annular finger of each Bishop elect, saying:

"'Take this ring as a token of fidelity, so that being gifted with inviolate Faith, thou mayest guard the spouse of Christ—his holy Church.'

"The Consecrator then took the book of the Gospels from the shoulders of the Consecrated, and, together with the assistant Bishops, handed it closed to the Consecrated, who touched it, the Consecrator at the time saying: 'Receive the Gospel, go preach to the people committed to thy care, for God is powerful, that he may increase his grace in thy behalf; Who lives and reigns forever.' Amen.

"The Consecrator and the assistant Bishops now received the Consecrated to the kiss of peace on the right cheek. The Consecrated returned with the assistant Bishops to his Chapel, where he continued the Mass to the Offertory. The Consecrator in like manner continued the Mass."

At this point, Archbishop Hughes preached a sermon, taking for his text the last verse of the second chapter of the First Epistle of Peter: "*For ye were as sheep going astray,*" etc. the burden of which was to extol the office of a Bishop in the Roman Catholic Church. The sermon being finished,

"Monignor Bedini took his seat before the altar, and the Consecrated Bishops, attended by the assistant Bishops, presenting themselves, knelt before the Consecrator, and offered him two lighted torches, two loaves, and two little casks of wine, then kissed the Consecrator's hand.

"The Consecrator and the Consecrated Bishops then continued the Mass at the same altar, the latter at the Epistle side.

"The 'Te Deum' was intoned by Monsignor Bedini, his mitre being laid aside, in a full clear voice. After it had commenced, the Consecrated Bishops, each between two other Bishops, walked down the centre aisle, giving their blessing to the people as they passed, who knelt to receive it.

"After singing the 'Antiphon' and some other ceremonies, the Consecrated Bishops received the Kiss of Peace from their brethren, and the ceremonies concluded."

Such were the "ceremonies" of the occasion, and certainly they were anything else than those which befit the solemn work of setting apart men to the sacred office of a Bishop in the Church of Christ.

Let us now beg our readers to go back and peruse with care the Oath given above, which the three new Bishops are said to have taken, and compare it with the following, which is the Oath that has been for centuries taken in the Roman Catholic Countries, we believe, and of which we subjoin in a note* the original Latin, the

* E Go N. Eléctus Ecclésiæ N. ab hac hora in antea fidélis, & obédiens ero beáto Petro Apóstolo, sanctæque Románæ Ecclésiæ, & Dómino nostro, Dómino N. Papæ N. suisque successóribus canónicè intrántibus. Non ero in consilio, aut consénsu, vel facto, ut vitam perdant, aut membrum; seu capiántur malá captiône; aut in eos violénte manus quomodólibet ingerántur; vel injúriæ áliquæ inferántur, quovis quæsito colóre. Consílium verò, quod mihi creditúri sunt, per se, aut Núntios suos, seu litteras, ad eórum damnum, me sciénte, némini pandam. Papátum eórum machinéntur. Et, si tália à quibuscúmque tractári, vel procurári nóvero, impédiám hoc pro posse; & quantò citíus pótero, significábo eidem Dómino nostro, vel álteri. per quem possit ad ipsius notítiam pervenire. Régulas sanctórum Patrum, decréta, ordinatióes, seu dispositióes, reservatióes, provisióes, & mandáta Apostólica, totis viribus observábo, & faciám ab álíis observári. Hæréticos, schismáticos, & rebélles eidem Dómino nostro, vel successóribus prædictis pro posse persequar, & impugnábo. Vocátus ad synodum, véniam, nisi præpeditus fúero canónicá præpeditiõe. Apostolórum límina singulis (triénniis) personáliter per me ipsum visitábo; & Dómino nostro, ac successóribus præfatis ratióem reddam de toto meo pastoráli offíció, ac de rebus ómnibus ad meæ Ecclésiæ statum, ad cleri, &

language in which it was taken by Drs. Laughlin, Bailey and De Goetsbriand. Here it is, with the parts italicized which were omitted in the above-given oath. Our readers will perceive that it has been wonderfully abridged!

"I G. N. elect of the Church of N. from henceforth will be *faithfull* and obedient to St. Peter the Apostle, and to the holy Roman Church, and to our lord, the lord N. Pope N. and to his successors canonically coming in. *I will neither advise, consent, nor do any thing that they may loose life or member, or that their persons may be seized, or hands anywise laid upon them, or any injuries offered to them, under any pretence whatsoever. The Counsel which they shall intrust me withal, by themselves, their messengers or letters, I will not knowingly reveal to any, to their prejudice. I will help them to defend and keep the Roman Papacy, and the royalties of St. Peter, saving my order against all men. The legate of the Apostolic see, going and coming I will honorably treat, and help in his necessities.* The rights, honors, and privileges, and authority of the holy Roman Church, of our lord the Pope and his foresaid successors I will endeavor to preserve, defend, increase, and advance. *I will not be in any counsel, action, or treaty, in which shall be plotted against our said lord, and the said Roman Church, any thing to the hurt, or prejudice of their persons, right, honor, state or power; and if I shall know any such thing to be treated or agitated by any whomsoever, I will hinder it to my power; and as soon as I can, will signify it to our said lord, or to some other, by whom it may come to his knowledge.* The rules of the holy Fathers, the Apostolic decrees, ordinances, or disposals, *reservations, provisions* and mandates, I will observe with all my might, and cause to be observed by others. *Heretics, schismatics, and rebels to our said lord, or his aforesaid successors, I will to my power persecute and oppose.* I will come to a council when I am called, unless I be hindered by a canonical impediment.

pópuli disciplinam, animárum dénique, quæ meæ fidei traditæ sunt, salutem quovis modo pertinentibus, & vicissim mandata Apostólica humiliter recipiam & quàm diligentissimè exequar. Quòd si legitimo impedimèto deténtus fuero, præfata omnia adimplébo per certum Nuntium ad hoc speciále mandátum habéntem, de grémio mei Capituli, aut álium in dignitatè Ecclesiástica constitútum, seu áliás personátum habéntem; aut, his mihi deficientibus, per diocessánum Sacerdotem; & clero deficientè omnino, per áliquem álium Presbyterum sæculárem, vel regulárem, spectatæ probitatís, & religiõis, de supradictis omnibus plenè instrúctum. De hujúsmodi autem impedimèto docébo per legítimas probatiõnes ad Sanctæ Romæ Ecclesiæ Cardinálem Proponéntem in Congregatióne Sacri Concilii, per supradictum Nuntium transmitténdas.

Possessiões verò ad mensam meam pertinentes non vendam, nec donábo, neque impignorábo, nec de novo infeudabo, vel áliquo modo alienábo, étiam cum consénsu Capituli Ecclesiæ meæ, inconsúlto Románo Pontífice. Et si ad áliquam alienatióem devénero, penas in quadam super hoc édita constitutióne conténtus, eo ipso incurrere volo.

I will by myself in person, visit the threshold of the Apostles every three years; and give an account to our lord, and his aforesaid successors of all my pastoral office, and of all things anywise belonging to the state of my Church, to the discipline of my clergy, and people, and lastly to the salvation of souls committed to my trust; and will in like manner, humbly receive and diligently execute the Apostolic Commands. And if I be detained by a lawful impediment, I will perform all the things aforesaid by a certain messenger hereto specially empowered, a member of my chapter or some other in ecclesiastical dignity, or else having a parsonage; or in default of these, by a priest of the diocese; or *in default of one of the clergy*, (of the diocese,) by some other secular or regular priest of approved integrity and religion, fully instructed in all things above mentioned. *And such impediment I will make out by lawful proofs to be transmitted by the aforesaid messenger to the Cardinal proponent of the holy Roman Church in the Congregation of the sacred Council.* The possessions belonging to my table I will neither sell, nor give away, nor mortgage, nor grant anew in fee, nor anywise alienate, no, not even with the consent of the chapter of my Church, without consulting the Roman Pontiff. And if I shall make any alienation, I will thereby incur the penalties contained in a certain constitution put forth about this matter.

So help me God and these holy Gospels of God."

Now what does all this mean? Did the Bishops, on the occasion referred to, take the old-fashioned oath, and swear to "*persecute and oppose* (fight against, rather) *Heretics, Schismatics and Rebels against their Lord*, (the Pope,) *and his successors*," and this "*with all their might*?" Or did they take the mutilated oath which was published in the newspapers the day following? A gentleman who was present, and had in his hand a copy of the *Pontificale Romanum* (the book to which Archbishop Hughes himself referred us, through the intervention of a friend, a few months ago, as the proper work in which to find the "Bishop's Oath") is confident that the original oath was taken! On the other hand, it is asserted that it was the shorter oath that was taken. It appears that the Sixth Council of the Roman Catholic Bishops in the United States, held in Baltimore a few years ago—we believe in 1846—solicited of the present Pope and obtained permission to omit certain *feudal phrases* which are found in the old oath. Such is the account that Dr. Kenrick (now Archbishop of Baltimore) gives of this matter in a little work which he published in Philadelphia in 1851. His words are: "In order to take away all occasion of cavil, the present Pope, at the solicita-

tion of the Bishops of the Sixth Council of Baltimore, consented to the omission of the feudal phrases, and sanctioned the simpler formulary, which is here subjoined, to be used by all the Bishops in the United States."

But the question returns, did they actually use that "simpler formulary" on the occasion referred to? We greatly doubt it. We are much inclined to believe that all this soliciting of the Pope to make omissions in the oath, and this giving of his "sanction," was done to blind men's eyes in this land of religious liberty. The pressure of public opinion, in regard to this oath, had become so great that something had to be done. But now it is alleged that an oath which had been taken with all its "feudal phrases" for more than sixty years in this country, without scruple, has been modified, as aforesaid! This is wonderful. But we have neither space nor time to say more in this present number of our Magazine, which is at this moment passing through the press. We will refer to the matter in our next.

View of Public Affairs.

There are many signs in the political horizon worthy of note.

In our own country, the elections in the States of Pennsylvania, Georgia, Ohio, Tennessee, and some others, have gone in favor of the party to which the Administration of our General Government belongs; a fact which secures to the President and his cabinet greater strength and facility of action. Seldom has an administration had the power to do more for the best interests of the nation. May they be so guided and directed of Heaven as to reach this great end.

In the State of New-York unusual excitement has recently prevailed upon political subjects. The Democratic party has been divided into various divisions, and beaten by the Whigs in the election which has just taken place.—In the City of New-York, the efforts which were made, to bring about the reformation of the Municipal Government, have been successful.

We are much pleased to see that there is a prospect of a better understanding between our Government and that of Mexico. Mr.

Gadsden, our ambassador, is said to be making a favorable impression on Santa Anna and his ministers, as well as upon the people of the capital of that distracted country.

We cannot bring ourselves to believe the rumors respecting a compact said to have been made between Great Britain and Spain, to the effect that slaves may be brought into Cuba for ten years, to be followed by an "apprenticeship" of 30 or 40 years, by which slavery will be done away in that island. No ministers could stand in England, one month, which would propose to re-open the slave-trade, by consent of the British Government, for ten years—even for the object pretended. We are sorry to see some of the newspapers reputed to be organs of the government, pursuing the course they do in relation to Cuba. This bodes no good for the interests and honor of our country.

The new treaties made between the United States and the Argentine Republic, and the Republic of Paraguay and Uruguay, promise to open the great valley of the River La Plata to our commerce, and we hope, before long, to the true Gospel.

The news from Europe is full of interest. At the time of this writing (Nov. 9th) it would seem to be inevitable that Russia and Turkey should go to war! The "War Manifesto" of the latter is an able document. Indeed, in the whole diplomatic discussion of their difficulties, the Turkish Government has had a decided advantage over that of Russia. Prussia and Austria have resolved to be neutral in the anticipated war. Nor is it likely that England and France will take an active part at the commencement. In the meanwhile Russia is accumulating large forces in Wallachia and Moldavia, to be placed under the command of Field Marshal Paskiewitch, who is the ablest general of that country, though now considerably advanced in years. The large army of Omer Pasha, on the southern bank of the Danube, from Belgrade to the Black Sea, is constantly increasing. Owing to the low, and (in the winter) marshy nature of the great plain through which that river flows in the lower portion of its course, it will hardly be possible for much movement to be made by large armies with heavy artillery before next spring. It is hardly possible, after all, that the difficulties may be arranged before that time arrives. We have, however, not much hope of it. The fanaticism of both countries has been too great for reasonable accommodation. And when once fairly begun, who can tell us when and how it will end? Our consolation is that the Lord reigns, and that

He will so order and direct all things as to make every event, even war itself, turn to the "furtherance of the Gospel."

We conclude this notice by saying, that the course which our Government has pursued in the Koszta affair seems to receive the cordial approbation of the country. Mr. Marcy's letter to Chevalier Hulsemann, meets with almost as much favour as did that of Mr. Webster, two years ago, to the same amiable, but unfortunate diplomatist.

On all hands, the meeting of Congress, and the President's Message are looked for with deep interest. That document, and the reports of the heads of the Departments, will indicate pretty clearly what will be the definitive policy of the present Administration. Let Christians pray that God would impart wisdom and grace to Congress, and all others in authority, that they may do those things which will be for His glory, and the highest good of the country.

Deferred Articles.

Circumstances beyond our control have prevented the completion of the plate for the Map of Ireland, in time for our present number. We must therefore defer to the January issue, our notice of the labors of the one hundred special Missionaries, from England and Scotland, to that country during the month of August, when we shall also take occasion to speak of Dr. Tyng's three lectures on the state and prospects of the Missions of Ireland.

We are compelled to defer also the 10th Dialogue on France, in the Juvenile Department, for want of room. It shall appear in our next.

In the same number we hope to give an article on the Danubian Principalities, (Moldavia and Wallachia,) as well as on the Christian population of the Turkish Empire.

Notices of Books.

VISIT TO EUROPE IN 1851 by Professor Benjamin Silliman, is a work in two beautiful volumes, by Putnam & Co.

This is one of the most valuable works of its class which have been published in our country. Professor Silliman, in these volumes, sets forth in a striking way, the progress which Europe has made in the forty years that elapsed between his former and latter visits to the Old World. His work abounds in interesting notices of distinguished men, especially of those belonging to the Republic of Letters and Science. We must add that the first volume contains a fine portrait of the veteran Professor, who has done so much for the fame of Yale College and his country. May he long live to adorn and exalt both.

THE FAITHFUL MOTHER'S REWARD is the title of an excellent work recently published by the Presbyterian Board of Publication, with an Introduction from the pen of the Rev. Dr. Hodge.

GOLDEN LINK; OR TALES AND POEMS FOR THE YOUNG, (by Wm. Oland Bourne, A. M. ;) THE LITTLE DRUMMER, OR FILIAL AFFECTION; TIP TOP, OR A NOBLE AIM, by Mrs. L. C. Tuthill.

These three charming books for youth are from the press of Mr. Scribner. They are beautifully printed, and we doubt not will have an extensive sale. We have seldom seen three more agreeable books. The second is a translation from the German of Nieritz, by Mrs. H. E. Conant, and is a "Story of the Russian Campaign." It will be read with eagerness by the little boys. Mr. Bourne's book is full of pleasant stories and poems, which few so well as he know how to write.

THE ATTRACTIONS OF THE WORLD TO COME, by the Rev. Alfred Bryant, has been published by M. W. Dodd. It is an excellent volume (of three hundred pages, 12mo.) on the most important and exalted of all subjects. We earnestly recommend it to our readers.

INFIDELITY; ITS ASPECTS, CAUSES, AND AGENCIES, by the Rev. Thomas Pearson, (of Scotland.) Published by R. Carter & Brothers.

This volume of six hundred and twenty pages, octavo, contains, in our opinion, the best discussion of the subject of infidelity to be found in the English language. The whole plan is eminently philosophical. It is arranged under three heads. The first, (the Aspects of Infidelity,) treats of Atheism, Pantheism, Naturalism, Spiritualism, Indifferentism and Formalism. The second, (the Causes of Infidelity,) treats of Speculative Philosophy, Corruptions of Christianity, Religious Intolerance, and Disunion of the Church. The third, (Agencies of Infidelity,) treats of the Press, the Clubs, the Schools, and the Pulpit. It is a noble work, and admirably printed. It does one's eyes good to see such large and beautiful type and excellent paper. We must add that this work is the Prize Essay of the British Branch of the Evangelical Alliance.

THE HISTORY OF THE NAVY OF THE UNITED STATES OF AMERICA, by J. Fenimore Cooper. A new and complete edition of this valuable, this *national* work, has been published by G. P. Putnam & Co. in a large and handsome volume. The merits of the work are too well known to need commendation from us.

THE HAND OF GOD IN HISTORY, by the Rev. Hollis Reed.

We are glad to see that a new edition of this excellent book, considerably enlarged, has been issued. It has already been widely circulated in Great Britain as well as in these United States. We hope that it will become far more extensively known and read, for it is well calculated to do much good.

THE HEIR OF REDCLYFFE. In two volumes. D. Appleton & Co.

It is not our practice to recommend novels, and we shall not do so now; but since these volumes have found their way to our table, (and strangely out of place they look, among grave tomes of theological controversy and heavy literature in general,) we must not be so uncourteous as to refuse them a mention, leaving our readers to pursue the acquaintance, or not, as they may please.

THE CRYSTAL PALACE AND ITS CONTENTS. Mr. Putnam is publishing an admirable series of descriptive articles on the vast collection of the productions of all countries to be seen in the Crystal Palace. It is a splendid work, and should be in every family that takes any interest in the progress of the Arts at home and abroad. It is entitled, the Illustrated Record of the World's Exhibition.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE
MONTH ENDING 10th DECEMBER, 1853.

MAINE.

Gorham, Etro Mainensis . . . \$10 00

NEW-HAMPSHIRE.

Dunbarton, 1st Cong. Ch. and Society to
make in part Rev. John M. Putnam, L. M. 13 00
Lyne, Cong. Ch. to make D. C. Churchill,
Jun. L. M. 31 25
Frauncestown, Cong. Ch. J. Langdon Kings-
bury in part, L. M. \$10; Others to make
Rev. Lothrop Taylor, Dea. Bucknam,
Fairbanks, and Dennis C. Downs, L. M's.
\$94. 104 00
Wolf borough, Cong. Ch. 5 00
Great Falls, Cong. Ch. in part to make H.
Hanson, L. M. 19 00
Hanover, Cong. Ch. to make Rev. John Ri-
chards, D. D., L. M. 28 00
Hill, Nathl. F. Morrill, for L. M. 30 00

VERMONT.

Barnet, Cong. Ch. 2 00
Newbury, Cong. Ch. in full to make Mrs. A.
Dean, L. M. 7 00
Thetford, Cong. Ch. 12 00
Vergennes, Cong. Ch. to make Mrs. H. F.
Leavitt, L. M. 30 00
Pittsford, Cong. Ch. in full to make Rev.
Charles Walker, D. D., L. M. 22 35
Norwich, Cong. Ch. 10 29

MASSACHUSETTS.

Worcester, Ichabod Washburn, \$130; 180 00
Philip Moen, \$50. 24 50
Belchertown, Cong. Ch. 24 50
Dedham, 1st Cong. Ch. to make John Dog-
gett and Martin Draper, L. M's. 62 08
Bridgewater, Trin. Cong. Ch. 13 25
Plympton, Cong. Ch. in part to make Rev.
Charles Livingston, L. M. 14 00
Acton, Cong. Ch. 10 00
Grafton, Cong. Ch. to make Mrs. E. E. Biscoe
Mrs. E. B. Bigelow, Mrs. Mary Kimball,
David W. Carpenter and Noah K. Mer-
rian, L. M's. 150 00

Braintree, 1st. Cong. Ch. to make Samuel D.
Hayden, L. M. \$30 00
Attleborough, 2nd Cong. Ch. to make Ezra
B. Heath, L. M. 31 16
Shrewsbury, Cong. Ch. Miss Caroline Den-
ney in part L. M. \$5; Others in full to
make Lucius S. Allen and Dea Samuel
De Witt, L. M's and Asaph Andrews in
part, L. M. \$46 57. 51 57
Newburyport, Miss Hannah Farrar, L. M. 30 00
Middleton, Cong. Ch. 7 00
Hattfield, Cong. Ch. to make Mrs. Sarah E.
Knapp and Rev. Caleb Knight, L. M's. 66 00
Great Barrington, Cong. Ch. the Misses Kel-
logg in full to make Miss Mary Kellogg,
L. M. \$10; Others to make David Hudson
L. M. \$40 50. 50 50
Hardwick Cong. Ch. (bal) 1 00
Northampton, 1st Cong. Ch. Dr. B. Barrett
and Mrs. Sarah Adams in full to make
Edward B. Barrett, L. M. 20 00
Lincoln, Cyrus Smith, 5 00

RHODE ISLAND.

Providence Benificent Ch. 10 00

CONNECTICUT.

Mansfield, Ch. and Cong. Rev. A. S. Atwood, 18 50
Torrington, Cong. Ch. including Ann. Mem's.
in full of Rev. J. A. McKinstry's, L. M. 27 36
Hartford, Jerusha Treat for L. M. 5 00
Winchester Centre M. F. Wee, 1 00
New Britain, C. W. Baldwin, 10 00

NEW-YORK.

Newtown, Mrs. John Peebles, 10 00
N. Y. City, Ref. Dutch Ch. La Fayette Place 138 81
Vienna, 1st Pres. Ch. A. P. Waterman, 10 39
New Village, James Barnaby to make Mrs.
Isaac N. Gould, L. M. 30 00
Brooklyn, Rev. H. Garlichs, 7 62
N. Y. City, E. G. Bradbury to make himself
L. M. 30 00
Brashers Falls, Calvin T. Hulbard, add. for
L. M. 5 00
Po'keepsie, 2nd Ref. Dutch Ch. per Dr.
Ferrie, 16 00

Troy, a Friend,	\$1 00
Brooklyn, Clinton Avenue Cong. Ch.,	40 55
N. Y. City, Ch. of the Puritans, Dr. Cheever,	654 00
Albany, a Friend in Dr. Mandeville's Ch.,	5 00
Greenbush, Mrs. Mary Elliot,	2 00
East Winfield, in part to make Rev. Parsons	
S. Pratt, L. M.,	10 68
Bridgewater,	7 84
North Gage, in part to make Rev. Rufus L.	
Pratt, L. M.,	5 32
Cherry Valley,	20 00
Malone, Bapt. Ch.,	4 08
Presb. Ch. in part,	27 75
Plattsburgh,	30 00
Augusta,	15 00
Union Village,	20 85
Bainbridge and Ninevah,	8 00
Delhi,	17 08
Walton, (New Road,)	3 00
Oneonta,	1 45
Harpersfield,	24 93
Frederick Davis, aged 9 years,	1 00
Hartford, Same Wells,	1 00
Utica, Robert Disney,	5 00
T. E. Clark, Esq.,	2 00

NEW-JERSEY.

Newark, 6th Presb. Ch. to make Hon. H. J.	
Poinier, L. M.,	29 50
So. Bapt. Ch. by D. C. Whitman,	
Treas.,	32 06
Amwell, Presb. Ch. in part L. M. for Rev.	
Mr. Osmond,	14 50
Middlebush, Ref. Dutch Ch. in part of L. M.	
for John Stothoff,	18 00
La Fayette, M. E. Ch. in part,	7 37
Salem, M. E. Ch. in part,	21 10
Somerville, 2nd Ref. Dutch Ch.,	15 00
Cold Spring, Presb. Ch.,	22 67

PENNSYLVANIA.

Erie, Asso. Ref. Presb. Ch.,	5 00
Monongahela, M. E. Ch.,	30 00
Cookstown, M. E. Ch.,	9 38
Bellevue, M. E. Ch.,	2 80
Elizabeth, M. E. Ch.,	4 92
West Newton, M. E. Ch.,	15 84
Presb. Ch.,	14 40
Washington, M. E. Ch.,	16 72
Canonsburg, Mixed Cong.,	25 00
Bridgewater, M. E. Ch.,	15 74
Beaver, M. E. Ch.,	8 70
Salem, M. E. Ch.,	22 77
Philadelphia, Dr. Crawford's Ref. Presb.	
Ch.,	11 25
Rev. Mr. Dale's Ref. Presb. Ch.,	13 20

NORTH CAROLINA.

Raleigh, L. C. Partridge in full of L. M. for	
John C. Partridge,	5 00

ILLINOIS.

Springfield, a Friend,	\$5 00
Udina, Cong. Ch.,	4 14
Elgin, Cong. Ch.,	12 12
Meth. Ch.,	2 23

INDIANA.

La Fayette, 1st Presb. Ch. in full of L. M.	
for Rev. J. N. Candee,	15 00
Muncietown, J. Galbraith, \$1; Mr. Sample,	
\$1; Cash, 22 cts.,	2 22
Columbus, Presb. Ch. in part,	10 25
1st German Ref. Presb. Ch.,	3 19
Christian Ch. part,	4 17
1st Eng. Luth. Ch.,	15 42

OHIO.

Sandusky City, Presb. Ch. Mr. Gray, \$1; Mr.	
Wetherell, \$5; S. Torrey, \$10; Cash,	
\$6 41	22 41
Greenville, Rev. C. A. Mann,	1 00
Columbus, 1st Presb. Ch. makes Rev. Josiah	
D. Smith, L. M.,	32 33
2nd Presb. Ch. in full of L. D. for Rev.	
H. L. Hitchcock,	50 96
3rd Presb. Ch. makes Rev. W. H.	
Marble, L. M.,	33 93
Cincinnati, 9th Street Bapt. Ch. (add)	1 00
Cedarville, M. E. Ch.,	6 66
Ref. Presb. and Asso. Ref. Chs. in part,	15 68
Lane Seminary Presb. Ch. which	
makes Rev. B. P. Ayddedott, the Soc. of	
Ingry and Miss Maria Overaker, L. M's.,	78 92
Cincinnati, 6th Street Christian Ch. makes	
Rev. John A. Dearborn, L. M.,	30 00
Zenia, 1st Asso. Ref. Presb. Ch. to make	
Rev. R. D. Harper, L. M.,	26 00
1st German Ref. Ch.,	4 66
1st Presb. Ch. (O. S.),	11 50
1st Ref. Presb. Ch. J. C. McMillin, Esq.,	4 00
Munroe Presb. Ch.,	3 00

MICHIGAN.

Worth, a Cong. Friend,	5 00
Detroit, Rev. N. C. Olds,	0 25
Port Huron, Cong. Ch.,	9 54
St. Clair, Cong. Ch. to complete L. M. of	
Rev. Mr. Tutill,	14 39
Mr. French, \$1, Bisell, \$2; V. A.	
Ripley, \$3; Others, \$2,	8 00
Detroit, Cong. Ch. to make Mr. C. M. Howard	
and Rev. O. C. Thompson, L. M's.,	60 34
Ypsilanti, Presb. Ch.,	17 35
Birmingham, Presb. Ch.,	7 15

ERRATA.—P. Bush Annual Subscription is \$10, instead of \$20, as it reads in the November number. ERRATA in Sept. No. J. W. McIntyre of Phila., Pa., to make Rev. Alfred Hawes L. M. \$30, should be J. W. Mc I. of Indianapolis, Ind. to make his wife Sarah McIntyre L. M. \$30.

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